



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PUBLISHED BY CHARLES PARTRIDGE, NO. 3 COURTLAND STREET—TERMS, ONE DOLLAR AND FIFTY CENTS PER ANNUM; SINGLE COPIES, THREE CENTS.

Volume I.

NEW-YORK, SATURDAY, AUGUST 14, 1852.

Number 15.

Principles of Nature.

PHILOSOPHIC VIEWS OF SPIRIT.

"The time for a new course of mental action has arrived. The developments of the age must and will be investigated. It is wise, therefore, that the claims of the Spiritual Philosophy should be examined and understood—that the foundation on which this system rests, should be subjected to the scrutiny of the reasoning mind."

"The primary point to be investigated, is that which relates to the existence of the human spirit. Human philosophy has been insufficient to show that there exists in the whole Universe any substance of the character there mentioned; and the Church even—it is said with due deliberation—has never demonstrated in any rational way, the existence of a spirit in the human body or the continued life of man beyond the confines of the tomb. *Startling as this assertion may appear, it will be found upon examination to be strictly true.*"

The above extract is from the Spirit Messenger of June 1, 1852, pages 65, 66; in an article on "Spiritual Philosophy, dictated from the interior." Nothing can be more fair, candid, and liberal than the first part of the extract; nothing can be more true in every line and word than the assertion put forth in the second part.

As we are now called upon to examine this subject in the light of philosophy, I think it may be a matter of some interest to the readers of the SPIRITUAL TELEGRAPH, to look backward into the early ages and review the various shades of the faith of the dwellers on the earth in those times. The earliest ancient philosophy had not advanced so far into the incomprehensible as to refine away the substantial nature of the Deity and the human soul; this was a doctrine not of revelation but of philosophy, so-called, of a later day.

The first people we have to notice, necessary to our purpose, are the ancient Persians. In making these extracts we must necessarily be brief.

Zoroaster, the Persian philosopher, taught that "the Deity is the soul of the world, diffused through the whole circuit of the Universe, with which he is invested, as with a garment, and is the animating principle of all matter, and the first spring of all motion, life and enjoyment." "The human soul is an emanation from the eternal fountain of intelligence, and is a particle of divine light sent forth from God, and when it departs from the body it returns to its parent, who expects to receive back the souls which he has sent forth."

The Egyptians held a similar doctrine of the soul of the universe.

"Conceiving emanations from the Divinity to be resident in various parts of nature, when they saw motion, life and enjoyment, communicated to the inhabitants of the earth from the Sun, and (as they supposed) from other heavenly bodies, they ascribed these effects to the influence of certain divinities derived from the first deity which they supposed to inhabit these bodies. The human soul they supposed to be immortal and an emanation from the divine ethereal intelligence."

"The Celts supposed the universe to be animated by a divine ethereal essence, portions of which reside in different parts of nature. The human soul is of divine origin, rational and immortal, and subject to rewards and punishments after death."

We next come to notice the different notions among the Grecian philosophers upon this subject.

"Anaximenes who preceded Plato by about 125 or 130 years, taught that the first principle of all things is air. He taught the doctrine of the unity and immensity of matter, calling it air. He held God to be air, because air is diffused through all nature and is perpetually active. The air of Anaximenes then is a subtle ether animated with a divine principle, whence it becomes the origin of all beings; that all minds are air or ether; but the nature of the Deity and of the human soul he does not define."

Socrates taught that the soul is allied to the Divine Being, not by a participation of essence, but by a similarity of nature. He taught that the soul is immortal. His doctrines were more practical and less speculative than those of other philosophers.

Pythagoras and Heraclitus, and after them the Stoics, (a school founded by Zeno,) "taking it for granted that there can be no real existence which is not corporeal, conceived Nature to be One Whole, consisting of a subtle ether and matter; the former the active, the latter the passive principle as essentially united as the soul and body of man." "The mind of man is a spark of that divine fire which is the 'soul of the world.'" "The doctrine of the soul of the world was a common doctrine of the Stoics, but respecting the nature and destiny of the human soul" their views were various. Plato, the pupil of Socrates and the preceptor of Aristotle, says: "God produced mind prior in time as well as excellence to the body, that the latter might be subjected to the former." "From that substance which is indivisible and always the same, and from that which is corporeal and divisible, he compounded a third kind of substance participating of the nature of both." This substance Plato supposed to be the animating principle in the Universe, pervading and adorning all things." This principle is the "soul of the world," according to Plato; differing from the doctrine of other philosophers who held the Deity to be the soul of the world and that the essence of the divine nature was diffused through the Universe.

"Plato taught that the Logos or Reason of God is the seat of the intelligible world or world of Ideas; and that the soul of the world is a third subordinate nature, an ethereal essence compounded of intelligence and matter."

"Plato's doctrine of the human soul is treated obscurely in his philosophy, but he appears to have thought that it is derived by emanation from God, but that this emanation was not immediate, but through the intervention of the 'soul of the world.'" He considered the human soul to be, in the material part of its nature, formed for conversing with sensible objects, and in its intellectual part, capable of spiritual contemplation. Like others upon this subject, he is obscure and inconsistent, but he appears to have thought that the soul of the world produced the motions of the earth and heavenly bodies by means of that part of its nature which is material; and so, he supposed of moving bodies which belong to the human soul, to be the effect of its material principle. He affirms the rational soul to be immortal, being a simple, indivisible substance, and therefore, incapable of corruption or dissolution. Life being the conjunction of the soul with the body, death is nothing more or less than their separation. Whatever is the principle of motion must be incapable of destruction." This doctrine of Plato was fanciful. Let the spirits determine how far it was from truth. His theory of the soul of the world appears to me to approach nearly to the doctrine of the spirits in the Spirit Messenger on Immortality. Article I., May 15, 1852. It approaches more

nearly to it than the doctrine of any preceding or subsequent philosopher, unless we except those of the Stoic school.

Aristotle, who aspired to universal dominion as a philosopher, was the first who taught that the Deity and all other intelligences, including the human soul or spirit, consist of simple, immaterial substance. The doctrine of the "soul of the world" had not been made intelligible by all preceding philosophers since the days of Zoroaster. The Gordian knot could not be untied, and Aristotle, like his royal pupil, aspiring to the mastery in his own department in life, attempted to cut it. He was, however, less successful than the practical soldier, whose instruments were formed of vulgar matter to act on matter. "It still remains an unexplained mystery in what manner pure spirit" [whether material or immaterial] "either human or divine, is the efficient cause of motion in material bodies."

But Aristotle, notwithstanding his ineffectual attempt to cut the knot of metaphysics, was more successful than Alexander in establishing a permanent throne; for, while the Macedonian's kingdom crumbled to pieces immediately after his death, the empire of the philosopher continued to increase and remains to this day—the Aristotelian hypothesis of mind, soul, or intelligence, being the accepted doctrine of every school both in Europe and America.

There are a few students of philosophy who repudiate the doctrine of the schools respecting the nature of mind, but they are not in print, and Aristotle still reigns.

The later philosophers have enlarged and varied the abstractions of Plato and Aristotle, but have made nothing plainer. The doctrine of a simple, indivisible, immaterial substance, capable of thought and intelligence, constituting first the Deity and afterward the human soul, mind or spirit, (as the words have commonly though not always been interchangeably used,) is at present among Christians of all nations, whether orthodox or heterodox, a fundamental article of faith.

Immortality has never been proved nor demonstrated by philosophy, nor by theology, as distinct from philosophy. The only evidence the world has ever had, or appears likely to have, of an existence separate from our present corporeal state, is that men have affirmed it as a fact, and taught it as a doctrine, and argued for its truth as a necessary result from the nature of things. These things they have done from the suggestions of their own reason, or from the testimony of men who declared that they saw and had intercourse with persons who had been long or recently dead. This is affirmed in the Old and the New Testaments, and in the writings that have come down to us from the ancient heathen. The same thing is asserted now by media of professedly spiritual manifestations, as coming from disembodied spirits; and the facts confirmed by persons who declare themselves to have been eye and ear witnesses of certain remarkable and otherwise unaccountable phenomena. The supposed agents of these phenomena, claiming to be spirits of the sixth circle, attempt to give us the true nature of the soul or spirit and the mode of its existence. They assert the existence of an intangible, invisible, and imperishable ethereal essence—material in itself—pervading the material universe, and constituting the bond of union between matter and power, without which ethereal sublimated essence power can not inhere in sensible tangible matter.

This is essentially rejecting Aristotle and adhering to Plato, and endeavoring to elucidate and make plain what Plato had left indistinct, obscure, and unintelligible.

I agree with the ancients, that "there can be no real existence which is not corporeal," and with the spirits, that "the most ethereal and spiritual substance in being could, if it were unorganized, possess none of the qualities or attributes of mind; and I also assent to the conclusion as a logical deduction, contained in the following extract from the spirits; provided the premises asserted can be demonstrated."

The spirits say, in the Spirit Messenger, June 1, page 69: "The Deity, it will be conceded, is an infinite Spirit. Having no outward or visible organization by which to come in contact with the gross matter of the universe, it is evident that he acts upon and moves the revolving systems of nature, through the medium of sublimated and invisible agents, by the omnipotence of his will. If then the Divine Mind being an infinite spirit has power to produce infinite physical results, then on the same principle, a finite spirit which bears the likeness of the Eternal, has power to produce finite physical results. This is held to be a just and natural inference. If it is admitted, as it must be, that spirit has the power to act on matter at all, then an important principle is at once established, and it is easy to perceive that one spirit can manifest itself as naturally as another, being restricted only by its inherent qualities; so that, while the Supreme Spirit has power to produce external effects which are infinite in their nature, the spirits which are created in his likeness, and which bask in the glory of his presence, have power to produce similar results proportioned to their limited capacity."

The spirits tell us of the refined sublimated essence, which, as I conceive, corresponds to Plato's soul of the universe; but they do not make it evident to us as a fact. It is taken for granted and affirmed, that power can not inhere, or does not reside, in mere tangible matter; and, therefore, a sublimated ethereal essence something like, and perhaps identical with, Plato's soul of the world, "compounded of matter and mind" exists as a medium. But we have not yet been told what MIND is—and this ethereal sublimated essence—what is it? Is it the electric element? If so, we have evidence of its all-pervading nature or quality, whether we understand the mode of its operation or not. But is it material, and is Plato's soul of the world matter? So I conceive it to be, although partaking of the nature of something else which is supposed not to be material; and so I understand the spirits to admit when they say, that, an immaterial substance is "little more than an airy nothing, of which the human mind can form no conception." We know matter by its qualities, both primary and secondary, and we know power by its effects, which in their manifestations are infinitely diversified; and, in truth, we can form no conception of any third essence, agent, or substance that holds the two in conjunction. Matter can not be made sensible or tangible without power, nor can power be manifested without matter. They are made for each other, and in matter power must inhere.

D. S. GRANDIN.

EXPERIMENTS AND EXPERIENCES.

BY D. J. MANDELL.

Epistle III.

First Introduction to Departed Friends.

VALUED FRIEND:

It has never been enough for the world to know that the spirit-realm is about us, giving warnings and omens, and announcing its presence by various significant and astounding tokens of its proximity and power. The great

Embraced in a Series of Letters on Spiritual Intercourse and Manifestations, addressed to HENRY H. HALL, Esq., of New-York.

desire and the great question have been—Are they really the spirits of our departed ones who take an interest in us even when they are lost to sight beyond the valley of the shadow of death? If I mistake not, this has been the turning point of interest in the "rappings," from their very first appearance in connection with the Fox family. People found that through the use of the alphabet, the "mysterious sounds" had been ascertained to be significantly and intelligently given; that these could be induced in response to letters, sentences, and sentiments; that they even announced the presence of deceased relatives and acquaintances, by spelling their names and giving facts and occurrences which had distinguished their earthly sojourn—and lo! immediately the tide of interest swelled to a flood, and the public were fully aroused to a life-like investigation, such as ghostly noises had never before created. I, of course, participated in the general feeling inspired by this new phase in spiritual manifestations, and although no stranger to the long established existence of sounds, spiritually induced, I hastened gladly to win the assurance that the spirits of the departed were willing and ready to identify themselves, and demonstrate their presence, by the intelligent and responsive use of those noise-tokens of which I had long had the most unquestionable evidence.

My first sitting was about two years ago, in the presence of Miss Margeretta Fox, at the dwelling of Mr. Apollon Munn, (then living,) Springfield, Mass. Miss Fox I found to be a very modest and unassuming young lady, apparently not at all interested in, nor attentive to, the questions and answers which were vibrating around the circle, but chiefly engaged in chatting and laughing, with sewing in hand. The sounds, generally speaking, were sometimes on the floor, and sometimes on the legs of the table in a kind of crashing thump, but usually in raps, apparently on the top of the table; and simultaneously with the raps and other noises, there was, directly under the center of the table, a heavy throbbing of the floor as it were, which conveyed an electrical sensation to the foot, and resembling more the heavy pulsations of a vigorous steam-engine than the fleshly snapping of a gentle lady's "toe-joint."

Among those departed ones with whose memories my earthly affections are most peculiarly intertwined, is my grandfather, on the maternal side, whom I never saw, yet whose namesake I am, and whose exalted christian integrity and virtues, as they have been impressed upon my mind by those whom he left behind, have won him a niche in my heart second to none with whom I am acquainted—also, my grandmother on my father's side, whose gentle love and amiable attention to my truest welfare during various periods when, a mere lad, I was committed to her charge in her Highland country home, have deathlessly inscribed her name on the inmost tablets of my most enduring love.

When at the sitting above mentioned, I had scarcely taken my seat, before the sound of a loom was heard; or, rather the imitation of the noise made by an old-fashioned, heavy loom, was given. It appeared to be close at my side and playing, with its ponderous tones, about my very ears. The quick rattle of the shuttle, and the solid crash and clangor of such an instrument with all its parts in vigorous operation, were correctly and powerfully delineated; and so natural and life-like was the sound, that I seemed to be transported back to my early years, and into my grandmother's favorite work-room, listening to the echoes of her industrial operations, as she sat day after day at her long practised employment of weaving, shaking the

[Concluded on fourth page.]

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, AUGUST 14.

ALL BEING FREE, EACH MUST ANSWER FOR HIMSELF; AND WHERE NO RESTRICTIONS ARE IMPOSED, NO ACCOUNTABILITY WILL BE ACKNOWLEDGED.

WHO IS RESPONSIBLE?

It is said that the Spiritual Manifestations tend to produce insanity, and although we have, in these columns, disproved the assertion, so far as it relates to the several cases which have been most extensively published, yet we have some further observations to offer before the question is submitted. The reader may remember that at the close of the editorial leader in the fourth number of the TELEGRAPH, we proposed to answer, briefly, on some future occasion, the question which stands at the head of this article. Accordingly, we recur to the subject now, presuming that the future may not afford a more fitting opportunity than the present. Before we proceed to answer the question, our position should be defined and understood. We claim that the Spiritual Manifestations, apart from other disturbing causes, have no greater tendency to derange the mind's action than any other subject which may equally engage its powers. Religion in any other form, labor, love, politics or amusement, if pursued regardless of the laws of physical health and mental harmony may, and indeed must, be subversive of the essential conditions on which the highest human interests depend.

But if, among those who witness or experience the Manifestations, occasional instances of mental aberration occur, whom should we regard as the authors of this mischief? We may be excused for pressing the question, Who is responsible? And here we may as well remark, negatively, that the responsibility does not rest on us, however the popular prejudice may decide. Before the first issue of the TELEGRAPH, thousands were engaged in the investigation, and since the appearance of the paper the aspect of the public mind is certainly not less rational than before. We have not hesitated to subject the alleged facts to a severe ordeal; we have fearlessly rejected what we have found to be untrue, whether emanating from the realms of fancy or the darker regions of ignorance and imposture; it has been our constant aim to impose a salutary check on the spirit of fanaticism, to calm the minds of such as may be unduly excited, and to dispose all to independent thought and a rational judgment. Who, then, is responsible?

We answer, the *Opposition—the Press and the Clergy mainly*—the very parties who have done most to raise, and to keep up, the cry that the Manifestations are filling the lunatic asylums. Our answer is not the offspring of hasty emotion, it is the result of deliberate reflection. The charge that we are laboring to make lunatics, or to unbalance the minds of men—or that such is the tendency of our pursuits—we send back to its authors with no unmeaning compliments, but with the following substantial reasons, which may be sufficient to fix the responsibility where it belongs.

And first, we observe that the classes referred to have very generally refused to investigate in such a manner as to qualify them to answer the anxious inquiries of the public. Thousands infallibly know that a strange agency is at work around them—it may be within them—this agency claims to be, and apparently is, ultra-mundane and spiritual; and when these anxious thousands have looked to the Press and to the Priesthood for the explanation of this great mystery, their most earnest questionings have been treated with silent contempt, and themselves exposed to pious sneers and vulgar jokes. But the rational mind still demands the solution, and sorrowing mortals, smitten and inflamed with their anguish, look to their spiritual guides for light—to whom should they look?—and because they look they are denounced in an indignant and remorseless spirit. And thus the claims of reason are dishonored, the understanding is obscured and, it may be that, the heart breaks in the stifled utterance of its unanswered prayer.

Second, the parties to whom we have referred, by their absurd hostility to the investigation now in progress, are laboring to foster the old and ghostly idea of spirits, which has been the terror of the ignorant in all ages. Instead of beings like ourselves, with all of human love and tenderness chastened and sanctified, men have fashioned cold, unfamiliar forms with no trace of human sympathy to distinguish them as the objects we once loved. In the days of our fathers all spirits were accustomed to wear a ghastly and terrible aspect. The common conception was uncouth and vulgar enough, in itself, to repel and frighten most people. All ghosts, fashioned in the ordinary way, were lean personages with pale lips and sunken eyes; and they invariably presented themselves in

—such a questionable shape,"

that nervous people were but little disposed to cultivate an intimate personal acquaintance. But the present spiritual idea makes the inhabitants of the other world familiar and companionable. It divests death and the other life of whatever may most disturb the sensitive mind, and restores to us the presence of our friends, who come back with all the elements of their inward being essentially unchanged. Those who oppose the present investigation, manifest a willingness to entertain the old superstition, with its most repulsive features, and with all its power of appeal to the fears of the young and timid. And if some persons occasionally lose their equilibrium of mind it is not strange, nor is it difficult to determine where the responsibility should rest.

A number of religious and secular papers have labored, from the first, to mislead the public mind, and to awaken ungenerous suspicions against the media, many of whom are among the most innocent and sensitive natures. A strange power—often unsought and unexpected—has been revealed in their presence. Not a few have struggled, and wept, and prayed for deliverance from the mysterious presence knowing the evils to which—on account of popular ignorance and prejudice—they might be subjected. But still the strange power comes and reveals its presence to the senses and the soul. And for the reason that it does come, and because no one can prevent it, the media are stigmatized, and those who admit and fearlessly affirm what no honest observer can deny, are denounced in low and libelous language. A large number of editors are thus employed, laboring to excite a feeling of disgust, to load the names of venerable men, of delicate females, and innocent children with reproach. Men too cowardly to approach the subject openly, too indolent to arrive at a knowledge of the truth by investigation, and too earthly and sensual to have 'the witness in themselves,' insist that their bold assertions to the contrary shall be received in opposition to the well attested experience of thousands. Invite them to investigate, and they have no time; or, will not take the trouble to seek an opportunity—some have no occasion, deeming that they know enough already. And so, composing themselves after a momentary interruption, they sit in an arm-chair and complacently abuse and vilify many who may be presumed to act from honorable and religious motives. These merciless attacks, in which the media are charged with imposture and blasphemy, can not fail to occasion a morbid excitement of mind, and to fill them with distracting apprehensions of some impending evil. We shall be agreeably surprised if some do not lose their reason from this cause.

We will offer one other reason for presuming that the opposition to Spiritualism is mainly responsible for the reported cases of insanity. The manifestations are alleged to be of *Satanic origin and design*, and hence that the devil is in the media. A writer in the May number of Harper's Magazine—said to be Rev. Professor Taylor Lewis—in speaking of clairvoyance and other kindred phenomena says:

"Their tendency is to destroy all reverence for our own spirituality, and with it, all reverence for the truly spiritual everywhere. In a still more impressive sense may it be charged upon that other compound of blasphemy and *Satanic mummery*, which has grown directly out of them. We allude to the pretense of holding intercourse with departed spirits through mesmerized mediums, or what is usually called *spiritual rappings*."

Last week we published an extract from a letter, written by a clergyman in this city, to a young lady in the country, (a medium,) in which he uses the following language:

"Now, let me tell you one year will not pass if you keep on with this stuff till your reputation will be forever ruined. Almost without an exception those who dabble in such trash are *infidel, lecherous fellows*. If you live a few years it will make you blush as much to read what you have written about receiving communications from the spirits as to be accused of *sheep-stealing*."

A number of persons have been expelled from the Christian (?) church with anathemas on their heads; little children, innocent of any evil intention whatever; ladies of the highest intelligence and refinement; venerable old men, standing on the very threshold of the invisible world; these, are all said to be given over to the same demoniacal possession; and the gentle reader is left to imagine, if it be possible, how fearfully all this must disturb the minds of the young and timid.

But we must here conclude, for the present, our labor of love in behalf of the opposition. Finally, gentlemen, before giving us another rhapsody on "Insanity and the Manifestations," perhaps you can find time to *carefully consider the tendency of your own labors*. You are sowing discord; you are cultivating the foulest suspicions; you are exciting the most painful apprehensions in the bosoms of those whom you rashly accuse; you are blasting the fairest hopes of the young and beautiful; and what excuse have you? May it not aid you to fur-

nish a righteous answer to the question which relates to personal responsibility, to inquire whether your labors have not a tendency to harass and distract the mind? In this inquiry you are at liberty to count on our assistance, if you can render certain unwelcome facts and illustrations available.

The Spirits in Virginia.

We are pleased to find that our friend J. B. W. regards our freedom—manifested in the recent publication of his letter, addressed to a gentleman in Connecticut—with so much complacency. Justice to W. C. requires us to say that, the communication was transmitted to us without any intimation on his part that would authorize the publicity it has received; but from one or two expressions contained in the letter itself we inferred, perhaps incorrectly, that the author had no particular objection to such a disposition of his letter, and accordingly we ventured to place it in the hands of the compositor. We shall be pleased to hear from Mr. Wolff whenever time and inclination may afford the occasion.

WHEELING, VA., July 1, 1852.

ED. SP. TELEGRAPH: You and your correspondents have taken such liberties with my writings, that I have almost concluded to send you an occasional article directly, rather than have my hasty private epistles heralded to the world with so little regard for my sensitive nature. If persons writing to me would tell me that they desire an answer for the public, and not for their private use, I should use a little more care in the diction an arrangement.

I have not been regularly employed, latterly, in pushing my observations on this new thing, which threatens to turn the world right side up; and when I read the result of the meetings in New-York, and other places, I sigh for congenial spirits who would constitute a harmonious circle for spiritual progress. The fallow-ground remains to be broken; and the soil is full of crudities; but time and patience will conquer all. At present I am lecturing on magnetism—exhibiting in my public meetings the higher phenomena of the science, properly called *Spiritualism*; and, in connection with the demonstration, just at the right place I endeavor to show them, from the fact exhibited, that it is not more difficult to believe in Spiritual Manifestations, than in the power of mind over mind in the body.

A few weeks ago I magnetized a lady, in a private circle, and found her very susceptible; after repeating it a few evenings, she became unmanageable—that is, instead of obeying my volitions, she commenced a variety of evolutions, passing sometimes around the room, at others, whirling round in the center of the room. It was soon apparent to my mind that she was under spiritual influence. Since that time the same phenomenon occurs frequently in my public demonstrations. My subjects are taken from me; hurried to the opposite side of the room; their arms exercised, and occasionally are made to write. Among the most singular cases is that of a colored boy, near Loyds-ville, Bel. Co., O. After being magnetized—publicly—he was severely exercised, and a piece of red chalk having been furnished he wrote several lines of hieroglyphics on the wall, which he readily deciphered, though he can not write in his normal state, and though eyes were closed during the whole time. In the same vicinity is a child, who is made to speak Dutch, though she is of Irish descent. Another, who never wrote a legible word, never tried to learn, and yet she has written a legible hand while under spiritual influence. In Harrison Co., O., at the house of Mr. Steel, almost every article of furniture is moved. A stand, placed in the center of the room, moves about when no person is in the house. You see that we have some demonstrations, which, in the course of time, will produce some fruit. These demonstrations seem to come spontaneously, and to be but little understood or appreciated.

In many families they are opposed by one or more of the members. By many they are ridiculed, and by some there is an effort to pervert them to sustain our faith. Beside all this, the preachers are down on them booted and spurred; the press is moderating, but still scurrilous; the people have read nothing on the subject, except on the wrong side; and are compelled to judge from the thing as they see it—full of imperfections. As soon as my means will justify, I shall try to fill the vacuum. I am selling a few books, lending some, and giving others away, and driving a nail in a sure place, in a whole congregation, occasionally. This course curtails my profits; for the enemies raise all sorts of reports about my sentiments and doings to forestall the public mind. It is unfortunate for the cause of magnetism that so many incompetent and irresponsible men have used it more for gain than the good of the people. I am well satisfied that the clear demonstration of the beautiful phenomena of magnetism is an excellent precursor of the higher form, which I term spiritualism. To introduce the latter first is giving strong meat to babes. In magnetism

are found beautiful illustrations of the Spiritual Philosophy, and no opportunity should be lost in using them. Just while the mind is astonished, at what it is forced to admit, and finds itself yielding under the weight of facts, is the point to strike a well-directed blow.

Speaking of opposition reminds me of a little incident which occurred last week. During a public debate which I had with a preacher, on a collateral subject, "The Inspiration of the whole Bible, and its sufficiency and infallibility," he took occasion to burlesque the rappings by their contradictions. To which it was retorted: In this pulpit, the preacher raps out one doctrine; in your pulpit another doctrine is RAPPED out, and across the way in another pulpit another is RAPPED out; and all these contradictory; drawn from the same book, by men who profess to be called of God to interpret that which, if infallible, would need no interpretation. Thus these teachers of infallible truth may contradict each other as much as they please, and it is all right; but if an undeveloped spirit fails to make a correct demonstration through an undeveloped medium, they cry lustily against the whole fraternity. It was amusing to see how these contradictory rappers of theological dogmas squirmed under this rapping. Yours for free and full investigation, J. B. WOLFF.

The Spirits in California.

SAN FRANCISCO, June 26, 1852.

CHARLES PARTRIDGE:

Dear Sir: As you will be glad to hear of the Spiritual developments in this region, I will briefly state that, we are having good times in this place. Immediately on my arrival I commenced to get up a circle; had one or two sittings, and one of our number was thrown into the clairvoyant state, and saw spirits and many other things.

I then heard of a medium that had been developed in California; we met, and had free and truthful communications, by tipplings of the table, and, occasionally, by small vibrations, or raps. At this first sitting, I explained to them our mode of proceedings in writing. The same evening the medium, a Mr. Bonnell, from New-Hampshire, (formerly,) commenced writing, and indicating the style of the writings of different individuals, long since deceased. He appears to have no control of his hand; it moved with great rapidity, and he knows nothing till it is spelled out. After meeting a few evenings, others were invited, and pencil and paper placed before them. After a little time, another medium—writing—was developed. He has no control of his hand, but writes with great rapidity in a variety of hands, and at the same time his mind is controlled by a wonderful energy, and he will speak out and give directions, and when the influence is off, he knows nothing of it. We have still another one developed—the same that was in the first circle and went into the clairvoyant state. On account of his reluctance to go to sleep before the circle—he being my brother-in-law—I told him we would excuse him, and I gave him a pencil and paper, with instructions, while the rest of the circle took hold of hands. In a few minutes he was thrown into the spiritual state, or trance, and sat some hour and a half. At last, when he began to speak, a little boy, whom he knew in Ohio several years ago, (now deceased,) came up and talked with him, and brought incidents forward that no one knew but himself, in order to convince him. He also said and testified what his own father told him—said it was no less than the power of Almighty God, through his father, and he was compelled to say it to remove his skepticism, and to convince others; since which time he writes in the hand-writing of two deceased brothers and his father.

The table also tips, and is drawn with force about the room with him. Occasionally "raps," or vibrations, occur—and thus, you see, the work has commenced, in earnest, in California, with the promise that it will go forth as fast as the people are prepared for it. I am just introducing the prospectus of the SPIRITUAL TELEGRAPH. I send you five names, to which you will please forward the paper, including back numbers.

My love to the circle in New-York. I am, dear Sir, yours in the great work of Reform,

HENRY BUSH.

To Readers and Correspondents.

"TWO YEARS WITH THE SPIRITS." Since reading the unpublished numbers of this Series we conclude that they are not adapted to promote the interests of the spiritual cause. The writer diverges very widely, as we conceive, from the course implied in his title, and from all that we were authorized to anticipate from the tone and spirit of his initial number. There were several things in the numbers which have already appeared, that we did not at all endorse; but as the paper promises to reflect all phases of the subject—having, of course, a due regard to justice and truth—to which it is devoted, and feeling moreover that the righteous claims of men and things can not be impaired by any trial, we were constrained to let them pass. We wish to conscientiously observe our pledges in this respect, that there may be no just cause of complaint in any quarter. These remarks contain, in general terms, the considerations which induced us to publish what has already appeared, and also the reasons why the publication of the remaining parts is deemed inadmissible.

The communication from the East, claiming Christ as its author, we can not publish. We find it difficult to decipher the manuscript, and beside the internal evidence, so far as we are able to judge, does not at all sustain its verbal pretensions to so exalted a source. We do not question the sincerity of the medium.

A Correction.

FRIEND BRITTON:

In presenting in the last TELEGRAPH a summary of the contents of the Fourth No. of the SHEKINAH, it was inadvertently stated that the words set to the Song, "Gentle Waves upon the Deep;" were, together with the music, written by myself—the music only is mine; the words being extant before their adaptation to the music there given.

Yours truly, V. C. TAYLOR. Poughkeepsie, N. Y., July 28, 1852.

THE SHEKINAH.

TO THE READERS OF THE TELEGRAPH.

We are now about to enter on the second year of the publication of the Quarterly. We are happy to say that it has been received with great favor by the Press, and by intelligent and progressive minds in all parts of the country. Those who desire other evidence of its character and of its claims to patronage, are confidently referred to the volume that is now complete.

Friends of Progress, will you examine the volume of THE SHEKINAH now extant, and answer us, shall the work be sustained? And shall we commence the ensuing volume with a paying list? Owing to the superior style of the work, its cash expenses have fully equaled its receipts, leaving us nothing for our labor, save the pleasure it has afforded us—the noblest reward, and would be sufficient if we were ethereal enough to subsist on air. We are, however, so much encouraged by our past experience, and especially by present prospects, that we are resolved to go on, trusting that most of our old patrons will go with us, and that many new ones will bear us company. During the past year one noble friend in this city has been a subscriber for fifty copies. Reader, shall we place your name on our list?

We are authorized to say, that our old and able contributors will still furnish us with their best thoughts, and that Hon. J. W. Edmonds will continue to make THE SHEKINAH the medium of his spiritual communications to the public.

OPINIONS OF THE SHEKINAH.

There is abundant need of caution where there is so much tendency to fanaticism, and this Magazine, containing, as it does, some of the ablest papers ever written on the subjects treated of, is admirably designed to place rational philosophy in place of ranting fanaticism. Here is a quarterly such as all reasoning men and women, and lovers of literary merit, will delight to read. Its literary character is of the very highest order.—*Providence (R. I.) Mirror*.

We have read this Review (Shekinah), and scarcely know where to find so much good sense and philosophical acumen within so brief a compass.

Providence Journal.

The SHEKINAH evinces superior ability, philosophical discrimination, moral dignity and catholicity of spirit.—*Practical Christian*.

THE SHEKINAH—We follow the Editor's writings as a schoolboy does a band of music, and this new evidence of his ability is exceedingly fine.

Derby Journal.

This work certainly shows marked earnestness, intelligence, and ability.—*Hartford Republican*.

THE SHEKINAH, devoted to the elucidation of the startling truths that are now agitating the great heart of Humanity, is a striking monument of energy, ability and genius. The contributions are entirely original, and bespeak for their authors strong souls, thoroughly irradiated by glowing and expanding truths. No one can peruse its pages without being brought into closer alliance with the pure, the beautiful, and the spiritual.—*Cattaraugus Chief*.

This is a first-class Quarterly, in whatever light it is viewed. The Shekinah is conducted with distinguished ability, and in quality of paper, embellishments, mechanical and artistic style, its excellence surpasses any thing of the kind that we know of in this country.—*(Villimantic) Public Medium*.

This journal is conducted with much ability, and from the clearness and importance of many of the grounds on which it reasons, is calculated to do much good.—*Boston Commonwealth*.

MR. BRITTON fully sustains the ability and interest of the Shekinah, and gives in each succeeding number new facts, demonstrations, and telling arguments in favor of the reality of spiritual existence and intercourse. Our opinion of the great purpose of this Magazine, and the earnest, honest, and vigorous manner in which it is conducted, has been expressed.

Hartford Times.

We commend this excellent work to all who are concerned in the progressive movements of the day; especially those who are interested in the so-called spiritual phenomena that are exciting such a sensation in the public mind. The Shekinah is a superior expositor, and is ably conducted by S. B. Britton, assisted by writers whose ability and social position give character to the publication.—*Carpet Bag*.

There are some things in this work which are charmingly beautiful. We wish that the beauties of the Shekinah—the sparkling gems which glitter in its pages—were surrounded by the rough pebbles which do so much to cloud their beauty from the sight of the pious reader. [Perhaps the editor of the *Post* means the sectarian reader?—*Springfield (Mass.) D. Post*.]

We have studied this work with delighted interest, and are prepared to pronounce it one of the great moving wheels in the car of Progress. We earnestly recommend every lover of his race to subscribe at once for this most instructive journal. More truth can be gleaned from the pages of the Shekinah in a year, than schoolmen could teach in half a century. This commendation may seem extravagant to those who have not seen the work, but we are confident its readers will echo our sentiments

Star Spangled Banner.

A PROPOSITION.

We propose to publish another elegant edition of Volume I., and shall be happy to furnish it bound to all who may desire a library edition of the work. The price, plain bound, will be \$2 50, or \$3 00 elegantly bound in morocco, embossed and gilt, in the style of the fine annuals.

To the person who will send us the largest number of subscribers, before the first day of October next, either for the Bound Volume or for Volume II., we will present a set of the Portraits of the Seers, in handsome gilt frames, and a copy each of the first and second volumes of THE SHEKINAH; for the next largest number, the same Portraits, in frames; and for the third competitor, a copy of the two volumes, for the first bound, and the second in numbers as issued. To all others who will send us \$10 00 at one time, for five subscribers, we will send an extra copy of the forthcoming volume.

S. B. BRITTON.

NEW-YORK CITY AND BRIDGEPORT, CONN.

SPIRIT-LAND.

"The Spirit giveth life."

Thoughts for the Departed.

BY THOMAS L. HARRIS.

Think ever of the dead!

When Spring is beautiful, when Summer shines,
When the soft skies rose-mingled luster shed,
When Autumn sun-beams kiss the purple vines,
And when the snow-stars glisten, to them wing
Thy gentlest thought: they filled thy life with Spring.

Think truly of the dead!

Let not thy heart be ever won away,
By eyes that laughing radiance o'er thee shed,
And batteries breathe like incense round thy way:
Oh, deep and warm their love, and true their faith;
Thou should'st not change—they changed not unto death.

Think sweetly of the dead!

All while they lingered in this world below
The music of their voice, their smile, their tread,
Thrilled the glad soul, and taught the cheek its glow;
Lip unto lip, and heart to heart was pressed;
Sorrow tenderly their memories in thy breast.

Think joyfully of the dead!

As of sweet friends, whose blissful harp-notes ring
In that fair clime where kindred souls are wed,
And heart to heart like lips of lovers cling,
Think joyfully, they breathe thy name in prayer,
And wait, and long to bid thee welcome there.

They think of thee—the dead!

The glorious dwellers in yon peopled skies!
Their thoughts, like dew-drops, on thy heart are shed:
They fill thy soul with blessed sanctities—
Sweet inspirations of the pure and fair—
The spring-time breathings of celestial air!

They dwell with thee—the dead!

Pavilioned in the auroral tents of light:
Their spheres of heavenly influence round thee spread,
Their pure transparence veiling them from sight,
Angelic ministers of love and peace,
Whose sweet solitudes will never cease.

They strive with thee—the dead!

Spirit with spirit striving, heart with heart,
Alluring from the paths of Wrong you tread,
Spurned and resisted they may not depart,
In the dark prison of Life's last despair,
Lo! the Delivering Angel's with thee there!

They watch with thee—the dead!

Through the last agony, the doubt, the gloom,
When Soul and Body are through pain unwed,
And Night droops down—the midnight of the tomb:
And o'er the soul-sense steals their wakening hymn,
Familiar—yet the song of Seraphim!

They welcome thee—the dead!

The soft, sweet glow of those beloved eyes
Balm each worn heart that long hath idly bled,
And gives new glory to God's Paradise!
Love and remember them—unseen yet near,
Their white feet guide thee to the immortal sphere!

The Facts.

SPRINGFIELD, August 2, 1852.

DEAR BRITAN: You inquire for my remaining Facts. Permit me to say that they are not dead, but amid the everlasting drudgery of business, which seems necessary to pay our passage to Spirit-land, they have been permitted to slumber. I have several—to me—important facts to communicate, but have only time now to give one, which can be told in a few words:

SPIRITUAL FACTS—NUMBER FIVE.

A keeper of a public house in this vicinity, becoming convinced of spiritual intercourse by the development of a medium in his own family, was directed by the "sounds" to "stop selling liquor, and send his children to Sabbath school"—and he obeyed!

Wonder if the above fact will afford some of our religious editors an additional evidence of "Satanic agency." **RUFUS ELMER.**

Messages from the Spirits.

St. Louis, July 9, 1852.

MR. EDITOR: Supposing that your readers will be interested in the progress of Spiritualism in St. Louis, I here annex two communications from George Washington, (written by the hand of Mr. Robert White, medium,) which will speak for themselves. I think any one acquainted with the peculiar style of Washington's writings will be able to detect it in the following:

O ye men of Intelligence! Be ye warned that this doctrine of Spiritual Intercourse will spread and overleap all opposition. Be patient, examine, investigate—try all things by the unfailing laws of Nature and Reason. Be not easily turned from your course—let onward and upward be your watchword—all will be well if you persevere. Have clarity; love your opposers; forbear; seek to enlighten them. Oh! be forgiving; you are progressing. All is not truth that is asserted, but that which will stand the test of examination alone. All will work together for your good. O persevere in the investigation of this truth. I would like to impress on the mind the necessity of purity in life and thought. It would make man happy and prepare him for the reception of these heavenly truths. The mind will become pure and cleansed of its prejudice and bigotry, and it will begin to advance and be able to understand the subject in all its fulness and beauty; it will make you wise and advance you to occupy a higher position in the Spirit-world. You must not expect to comprehend Spiritualism in a moment, or in a day, week, or year. As you progress, the hidden beauties will be unfolded to

the mind. Exercise and pursue the subject with diligence. Be pure and have holy and God-like views, and in proportion, you will progress. Signed, WASHINGTON.

Communicated April 21, 1852.

Watch your actions and guard against giving offense whenever you can do so without a violation of your principles. Never yield your position if founded in justice for the sake of compromising or conciliating. You must be firm and unflinching in the discharge of your duties. It must be a principle with you to defend whatever is true—all will be well in the end. Oh that you would always obey the dictates of wisdom! Is it true that we communicate that which is not true? Let reason and the laws which govern all things answer—put the communication to the test, try all things, and you will get the truth—push on, and on, and you will come to the truth as it is. But you must not be too anxious, for by so doing you will retard the matter. Watch your desires, and let the world see that truth is your object. You must not be in too much haste in making converts—it will do well enough if you go on slowly and be steady in the pursuit of truth. I have nothing more to communicate now—go on!

Signed, WASHINGTON.

The following communication was received through another medium, a Mr. Kelton, about the same time.

"Man, know thyself, study well thine own condition before thou doubtst the truth. Truth—truth will triumph over error. Let not prejudice, bigotry, nor self-esteem extinguish nor obscure the light of which you now have the first glimmerings. Be firm, be charitable, be loving, and you will conquer all who stand ready to crush you, and to throw back the light that will break on all. Fear not, we who teach, teach truth—we have it from the fountain that never is exhausted."

Yours, H. S.

The following was communicated on the fourth of July, 1851, at the residence of Dr. Cushing, Glens Falls, N. Y., through William Rogers, medium.

"I am pleased that I am permitted to express my thoughts to those who remain on earth. I can but render thanks to our Father, God, for the great blessings he has conferred upon my beloved country. The anniversary of America's birth is now being observed by millions of happy people, who enjoy the greatest blessings of any earthly nation. These blessings were won by a thorough and impartial investigation of the various theories of government, one of which was carried out in practice by a class of men who were not afraid of truth. In all of its affairs (the government) it is as near the intended of God as its founders could, at that time, adopt, and at the same time consolidate the States. But with all its blessings, it was not perfect, nor is it yet, and probably never will be. The Union as it is, is worth preserving, and I pray my countrymen will not destroy it, for as sure as they do, civil war and carnage will assuredly follow. Better permit one evil than to destroy all that is good. From this fire of Liberty the sparks of freedom are flying across the waters, and have already kindled fires beyond the seas. These will burn wherever the winds of thought and education blow, until tyranny, bigotry, superstition, and all the curses which afflict man are consumed."

THOMAS JEFFERSON.

MR. EDITOR: The following communications were given through Nathan F. White, medium, at the residence of the subscriber, at Troy, N. Y., on the 14th of July, 1852. The first, by what purported to be the spirit of a son—who was drowned at sea in 1845, at the age of nineteen years; and the second, by the spirit of a brother, who departed this life in the spring of 1831, at the age of sixteen months—thirty-one years since. The cousins alluded to were only nine years old.

S. W. B.

"Father, mother, grandmother, aunt, and cousins: I am glad to see you all here to-night, and would like to say much to all, but others wish to communicate. As I have promised to say something to these little cousins, I shall now proceed to redeem my pledge.

"You are young, dear cousins, and but just commencing your journey through earth's vale of tears. Now, in your young and tender years, is the time for you to progress toward the higher spheres in the Spirit-world. Then press forward, dear children, toward that bright land, before the cares of life crowd upon you—before you are burdened with the toils and cares of this rudimentary sphere—so that, when your spirits are called to leave this gross form of clay, you may enter those celestial spheres prepared to progress onward to new scenes of beauty, through a vast eternity."

E. M. B.

"I have often wished to communicate with my dear friends in the body, but I have been so long in the Spirit-spheres, that I can hardly use your language to convey my thoughts, and, indeed, language will not express what I would like to say of the beauties of the Spirit-home. Here all is joy and peace—no sickness, no sorrow, no pain, no tears. Man, here, is not oppressed by his fellow man, but all strive to help each other upward and onward in the glorious way. All is beauty, all is love, peace, and joy—joy unbounded, far beyond what tongue or pen can express. Then is it not worth your while to strive to so live, while you are in the form, that you may enter, without delay, those bright spheres, never more to suffer from sorrow, want, or sickness—never more to be separated from loved friends, but in their company to progress forever, and beyond all that you can conceive, in Wisdom and Love!"

L. B.

Power of Truth.

BY SPIRITS OF THE SIXTH CIRCLE.

The power of the holy and eternal Being who dwells in the inmost sanctuary of the Universe, is the power of the interior qualities of which his nature is composed. In the depths of the Divine heart, dwell the hidden but radiant powers whose presence and influence are felt throughout the vast and immeasurable

expanse of being. These powers are the concentrated and immortal energies of the all-pervading Soul of Nature; they are the blissful and ever active qualities of the Divine Mind, which the flowing ages in the deep bosom of Eternity can never weaken or mar. The reflection of these powers is visible in the human spirit; and wherever they exist as an emanation from the Supreme Source, the impress of the Divinity is stamped upon their nature, and they are made eternal and immortal. Among the divine qualities which have their reflection in the earthly soul, is Truth. This is the light which shines in the heart of Deity, and which glows through all the recesses of Creation. The beauty, the glory and perfection of all visible forms—the far reaching and endless extent of pervading Life, reveal the reflection of that unseen principle which animates and beautifies the Whole; and then in the temple of the human soul—in the deep well-springs of the immortal nature, and amid all the shadowy labyrinth of the inward being, may be seen the sparkling radiance of heavenly Truth.

The power of the principle which is here mentioned essentially corresponds to the power of the same principle in its connection with the Divine Being. This is not less eternal and immortal in the finite soul than it is so in the Soul of the Universe; and as a result of these characteristics, it must be endowed with the power which dwells in God and which is manifested in all his works. Truth, therefore, is the principle, divine and indestructible, which has its origin in the Creative Power, and which is possessed of those inherent qualities and attributes that render it mighty in its resistless course, and unconquerable in its war with all other elements. In this principle the human spirit may trust with unshaken faith; for when the opposing forces of the earth shall be destroyed—when the darkness prevails over the dimmed and almost extinguished light—when the errors, corruptions, and wrongs of society cause sighs and groans to be the echo of human suffering, the deep reliance of the soul may be placed on that unseen but all-conquering power whose presence is felt in the profound recesses of the heart, and whose influence is breathed in silence upon the mental deep. The beauty and power of this principle can never be fully appreciated by the mind which has not received and known its holy presence; but to him whose heart has been expanded by the light and warmth which it imparts, and to him who has felt the triumph which are made over the strongholds of error and bigotry, there is a power made visible which shall go forth into all the wide wastes of human life and cause the wilderness to blossom as the rose.—*Spirit Messenger.*

Harvey's Defense of Spiritualism.

The following communication is from a clergyman of the Methodist church, who presides over a congregation in this city. Our Reverend friend deems it not profane or irreligious to be free in thought, fearless in speech, and liberal in deed. When there is so much intolerance, bigotry and cowardice, such an example is worthy of high commendation. **ED.**

MY DEAR SIR: I have just finished the careful perusal of "A Defense of Spiritual Manifestations by the Rev. C. H. Harvey, Pastor of the M. E. Church of Kingston, Penn." I learn from the best authority that the character of this Rev. gentleman, (of whom I know nothing personally,) was irreproachable up to the time of this publication; he was appointed a teacher in the "Wyoming Seminary" by his Conference in 1851, and none but one standing very fair, and highly qualified, would receive such an appointment. At their last conference, a few weeks since, his name was called, and he was suspended from his ministry for one year, because he would not renounce his publication. And that august body passed Resolutions strongly condemning "Spiritual Manifestations," and, I suppose, all who investigate this phenomena. But ecclesiastical bodies may exert their tremendous influence, and relentless sectarianism wage an uncompromising warfare against these investigations, "but if it be of God" they "can not overthrow it, lest haply" they "be found even to fight against God." And if it be truly of God their days of tyranny and misrule are numbered.

As I consider this publication very interesting, and the author's views calculated to produce an excellent influence over the minds of many honest inquirers after truth, who are professors of religion, I propose to give you some extracts from the work, and I may add a few Scriptures with short comments, to strengthen and enforce, if possible, the very just and scriptural views he has taken of this subject.

The experience of this brother, his preconceived opinions, prejudices, &c., were just such as hundreds of honest inquirers have had, and I will not stop to refer to them. His first interview, with what professed to be a spirit, is thus referred to, the "medium" was "a girl about fourteen years of age. We entered the room and soon the rappings began. They seemed to be upon a small table near which the medium was sitting. They were professedly from the spirit of one of brother W.'s friends, who had died in Kentucky, five years previously." "I observed the appearance of the medium with as much care and scrutiny as I was capable of exercising. Not a movement of the head, hands, feet, lips or any voluntary motion, that I did not mark and scrutinize. Though previously in possession of the whole science of teleology, knee-ology, thumb-ology, ventriloquism, and every other method by which it was pretended these raps were made, yet I could not detect the slightest indication that the medium had any agency in producing them. Her entire appearance and demeanor were in perfect harmony with her declaration that she knew 'nothing about it.' I saw it made no difference whether she touched the table or not. Often I saw her move back from it, so that not a part of her body was within two feet of it, and yet the raps continued and were on the table. I know of no physical law that will enable one to make a snap of the toe—or a knee-joint, appear upon the top of a table, when the vibration is produced at a distance of two feet, or any distance from the same part of the table or reflecting body. Yet this was the case in this instance, and also in two others in which I heard these sounds about this medium." "I noted another peculiarity about these sounds, and that was, the singularity of their tone. It was unlike anything I ever heard. That which seemed the most nearly to resemble it, was the sound of rain drops falling on tin, though it was different from this; indeed it was indescribable. I thought it strange that these sounds, if produced by the snapping of this girl's toes, or fingers, or knees, should be so utterly unlike anything I ever heard be-

fore; still, this had no other effect than to convince me that I must look beyond the origin of the sounds for tests of the nature of these things. If they were produced by disembodied spirits, as signs of ideas they wished to communicate to the living, they must be characterized by an intelligence corresponding in kind and depth with their source. I at once commenced to sound the depth, and test the character of that intelligence. I propounded a large number of questions upon as intricate points as are found in the whole range of theological science, and gave them as complex and intricate a character as I was capable, and all—every one—was answered without a moment's hesitation, and with perfect accuracy. I found that whoever produced these raps was as orthodox, and deeply versed in the teachings of the Scriptures, as myself. I confess I was confounded. I had made the Bible my leading study for a period extending back almost to the birth of this young lady, and yet, she, a girl but fourteen years of age, knew as much—apparently more, of its teachings than I! A girl too, whose education had obviously, to a considerable extent, been neglected; for I found that she was but an indifferent reader; and as to grammar, it was evident she had no intelligent idea of it. If she had, her art of concealing it was almost equal to her orthodox theological lore. I fancied that my feelings resembled somewhat those of the lawyers and doctors of Jerusalem, when questioning the boy of twelve, in the temple. I asked if there was a spirit of any of my friends present that would communicate with me? The answer was affirmative. The spirit was requested to rap, and a sound quite different in tone was heard upon the table. It was of the same class of sound; like two human voices, any one can recognize them as proceeding from human beings, but it is difficult to explain, or even to state the difference. This still further perplexed me in regard to the origin of the raps. It was the spirit of a sister, who died about eight months previously in Christian triumph in the State of Ohio. And now, I am bold to say, that not a person in that room, except brother S. W., knew that I ever had a sister or a brother, much less such a sister. Almost the first question I asked was, if the spirit knew my thoughts and could answer to them? I was answered affirmatively. My questions were chiefly put mentally, neither the medium nor any one in the room knowing what I asked. I shall not record these questions and answers, for it is not my object to relate the history of myself and friends, and I should have to do so if I set down the conversation as it occurred. Suffice it to say, they embraced a pretty full history of all my friends, their number, ages, sexes, residences, employments, religious opinions and moral character, and states in life. The number who had deceased? where? when? how? where buried? a large portion of my travels after her death, their times, directions, places visited and the like, and every one was answered correctly. And I say confidently, that there was not, and is not, a person in this State, that could answer those questions, or one in ten of them correctly, even if put orally; but they were so put that the medium knew not what I asked. After this I received religious counsel and advice, which I felt sure it was safe to follow, from whatever source it came. I was then requested by the rappings to pray with the company before leaving. After prayer a number joined in singing Mount Vernon, the medium among the rest, and the rappings beat the time with as much accuracy as I ever heard time beat."

In my next I shall very briefly inquire, Who and what are the Angels of God? And is it possible and scriptural, for good spirits to communicate with the living? And I shall endeavor to show by the Scriptures, and further quotations from this little work, that it is both reasonable and scriptural for us to expect such communications. **DIVINUS.**

Extraordinary Manifestations.

DEAR BRO. BRITAN: Though the incidents contained in the annexed communication, occurred, and were published something more than a year since, I think it as interesting as any thing now being communicated; and as the paper in which it then made its appearance has but a very limited circulation among the many spiritualists in the United States, I think the cause will be promoted in giving it publicity through your valuable and widely circulating journal. The parties whose names are attached, are well-known in this community, and their veracity no one, who knows them, will doubt. **S. W. BRITAN.**

Troy, N. Y., Aug. 7, 1852.

FROM THE TROY DAILY POST.

On the afternoon of Monday last, June 24, Mr. N. E. White, a well-known spiritualist medium of this city, being somewhat indisposed, was mesmerized by Mr. R., and while thus paralyzed, spirits, purporting to be those of certain deceased friends of Mr. White and the family in which he boards, took that occasion to forewarn his friends that some events were to occur on the evening of the following Friday, which were to be imminently fearful and perhaps fatal to the life of Mr. W., and that as a means of preventing the worst consequences they (the invisibles) were particularly urgent that his friends should guard him with the utmost vigilance, promising at the same time all the aid it was in their power to render for his relief in the case. On the following Wednesday, the patient was again put in a state of unconsciousness, and the spirits communicated as follows: "Remember Friday night, watch him close or you will lose him; we will do all we can, but can do but little." Some half dozen of the personal friends of the family were duly notified of these facts, and being of those who are convinced of the verity of modern spiritual manifestations, all awaited the issue with apprehensions more or less fearful.

It may be well, perhaps, in this connection to state, that Mr. W. has, within a few months past, been several times paralyzed, as we suppose by spiritual influence, in which case he appears wholly insensible, his limbs fixed, and his muscles rigid and inactive, and whether his condition is produced in this way, or by the ordinary process of mesmerizing, it is morally certain he has not the least recollection of any thing which may have taken place during its continuance. His friends were, therefore, enabled to keep him wholly ignorant of the foreboding communications. Up to nine o'clock on Friday evening nothing worthy of note had transpired, except that he complained some that afternoon and evening of headache and dizziness. At

about ten o'clock, feeling turns of nausea at the stomach, he retired for the night; scarcely had he laid down before he was perceived to be in a paralyzed or magnetic state, and the spirits announced that "the crisis is now come; he will die to-night or he will to-morrow." His feet and legs became cold, and his whole physical system was evidently sinking with fearful rapidity. The spirits directed his feet and limbs to be rubbed.

QUESTION.—"Shall we put them in warm water?"

ANSWER.—(By the Spirits).—"No; it will affect his head."

At this time the patient breathed with great irregularity—indeed at times his breathing was almost or quite suspended—his pulse extremely fluttering and fitful, gasping at times, accompanied with gurgling in the throat, as if death had nearly done its work.

Q.—"What can we do?"

A.—"Rub his limbs thoroughly, we will take care of his throat."

At this the patient's hand was moved in spasmodic pangs over his throat and breast, which seemed in part to relieve his breathing.

Q.—"Shall we send for a physician?"

A.—"No."

Q.—"But will he not die on our hands? the responsibility is more than we are willing to assume."

A.—"If he has a physician he will surely die."

Q.—"Will you be able to carry him through?"

A.—"It is doubtful; we fear we can not save him."

Soon after this, however, in answer to inquiries, the promises were more encouraging, and in a few minutes more, the spirits expressed great confidence in their ability to restore his health, saying they "must soon wake him up, and if he does not come out clear, we shall be obliged to paralyze him again." The patient was soon restored to consciousness, but was unable to speak aloud or to swallow water when put into his mouth with a tea-spoon, breathed with much difficulty, and at several different and difficult efforts raised considerable quantities of blood. In whispers he expressed his belief that he was dying, and asked the opinion of his friends. Two hours had elapsed in which the witnesses of this appalling scene had suffered with the most intense anxiety, and yet all was shrouded in mysterious and painful uncertainty.

After remaining conscious, but exceedingly prostrate for about half an hour, he became again paralyzed and insensible, and some one put to the spirit the following:

Q.—"Why do you paralyze him when it is attended with such fearful consequences?"

A.—"It is not the sleep that injures him; we do it for his good."

He remained in this state some twenty or thirty minutes, during which the paroxysms were more distressing, more terribly frightful than any that had preceded them, and judging from external appearances, the pulseless, breathless, ghastly and sunken aspect of the mortal organism, all present felt sure that it had passed the period of reanimation; but while in the bitter agonies of despair, they received the following spiritual communication:

"Do not be frightened, it will do no good; he is almost gone, but we think we can save him."

In about ten minutes from this time he was restored to a conscious state, and though in considerable distress, was soon relieved by magnetic friction, and after a swoon which was of short duration, appeared more bright and cheerful than at any time for the three hours preceding. From then to the present time his recovery has been regular and rapid.

After all that has been said, in the condensed form in this article, it must necessarily be but a meager outline, an abridgment, of the thrilling incidents witnessed, in all their appalling details, by those in whose presence these singular and memorable occurrences took place.

Though not present on Friday night, the writer had been previously notified of these spiritual predictions of an impending catastrophe, the peculiarities of which were only to be developed in the denouement. He has, however, from his familiar acquaintance with most of the witnesses, no doubt of the correctness of their statement of facts, which are but feebly set forth in the above. **WELCOME WHITAKER.**

Troy, June 7, 1851.

We, the undersigned, having been present at the house of Wood Babcock, in this city, on Tuesday night last, and then and there witnessing the scenes noted in the above statements, freely declare the same to be substantially correct, though falling far short of a full statement of all that transpired on that occasion.

WOOD BABCOCK, SOPHIA BABCOCK,

MAHALE DENISON, J. H. RAINY,

JULIA F. SHELTON.

Miss Andre's Dream.

Miss H. B. was on a visit to Miss Andre, and being very intimate with the latter, shared her bed. One night she was awakened by the violent sobs of her companion, and upon entreating to know the cause, she said, "I have seen my brother." It is scarcely necessary to inform the reader that Major Andre was then with the British army, during the heat of the American war. Miss B. soothed her friend, and both fell asleep, when Miss Andre once more started up, exclaiming, "They are trying him as a spy," and she described the nature of the court, the proceedings of the judge and prisoner, with the greatest minuteness.

Once more the poor sister's terrors were calmed by her friend's tender representations—but the third time she awoke screaming that they were hanging him as a spy, on a tree, and described his regimentals, with many other circumstances!

There was no more sleep for the friends; they got up and entered each in her own pocket-book the particulars, stated by the terror-stricken sister, with the dates, and both agreed to keep the source of their own prementiments and fears from the poor mother, fondly hoping that they were indeed built on the "baseless fabric of a vision." But alas! soon as the news in those days could cross the Atlantic, the fatal tidings came, and, to the deep awe as well as grief of the young ladies, every circumstance was exactly imperted to them as had been shown forth in the fond sister's dream, and had happened on the very day preceding the night of her dream! The writer thinks this anecdote has not been related by Miss Seward, Dr. Darwin, or the Edgeworths, father and daughter, who have all given to the public many interesting events in the brilliant but brief career of Major Andre.

National Register.

Light is the atmosphere of the Infinite Mind. Ignorance is the dungeon of Earth-bound spirits.

Continued from first page.]

old homestead almost to its foundation with the noise of her preparations for the substantial comfort of its inmates.

Subsequently to this, I made inquiry whether my spirit-friends would further communicate with me. The reply was, that they were not quite ready. But the next time the question went round the circle, I received in my turn, a startling response. "Hail Columbia" was rapped out with a force and energy absolutely astonishing. Now, "Hail Columbia" was always a favorite tune of mine, adapting itself admirably to the hopeful and triumphant feeling which is forever throbbing within me, and continually running in my head, or bursting out from my lips as a kind of energetic expression of that feeling; but why it should be drummed out at that time in such a style, I could not for a moment imagine. Presently, however, a person who had become considerably acquainted with the *modus operandi* of such manifestations, observed that, in his opinion, it was the spirit of one who had been a soldier which was then announcing itself. It instantly occurred to me that my maternal grandfather, whose memory is ever present with me, was, in his youthful days, connected with the Revolutionary army; as was, in fact, my grandfather on the paternal side—major was his rank. My father also was mounted for service as a hussar in the last war with England, and I rather think that it was to the musical propensities and partialities of the two latter, that I owe my exceedingly early indoctrination into the melody of Hail Columbia. When, however, this tune was rapped out, and the allusion made to the soldier-spirit which was probably communicating, my mind instantly reverted to the particulars to which I have alluded; and I mentioned, especially, the fact that my grandfather on the mother's side was engaged in Arnold's campaign into Canada; and that his adventures and sufferings during the toilsome and perilous journey to and fro through the howling wilderness had been frequently the subjects of chronicle and comment in the family. During this narration the air of Hail Columbia thundered with incredible power upon the table, continuing also, at intermissions, during the entire progress of the interview, and growing, apparently, louder and louder at each repetition; till finally, with one uproarious peal it burst out in a mightier volume than ever, as though a dozen men were drumming on the table with might and main. The sound was like that of knuckles rolling and thumping to the time and accent of the tune, but the roll was much more distinct, and infinitely more forcible, than any exertion of the human hand could make, and the sound seemed to vibrate along every fibre of the table and to affect its whole substance without shaking it, as merely mechanical processes would have done.

During the interview, the names of deceased relatives were correctly responded to. My method, then, was to write down a number of names and request the rap at the right one. The right name was invariably responded to the moment I began to write it. Attempts were also made to rap out the ages of my different deceased relatives, but the result was not as successful, the response being, in some instances, wide of the mark. I am strongly of the opinion that spirits who are absorbed in their spiritual enjoyment and employments, can not readily and accurately recall periods of time. It is so with us in this world. When the mind is in a state of abstraction from surrounding objects, we frequently become, for the moment, oblivious to dates, ages, and sometimes even names. Persons who are constitutionally and habitually given up to reflection on philosophical and moral subjects, &c., are apt to find it peculiarly difficult to recall such matters, especially when suddenly interrupted in a favorite train of thought; and this being so, even in this state, it is no marvel that those who are entirely disconnected from flesh and mortality should fail, sometimes, to repeat correctly the number of days and months which had passed over their heads at the time of their decease, &c. There are, however, other causes for such errors in the responses, to some of which I shall probably allude in subsequent letters.

The day after the interview at Springfield, I went to Hartford, and attended two or three circles, at which H. C. Gordon presided as "medium." At Springfield the spirits agreed to communicate with me at Athol; but at Hartford I could obtain no special communication nor promise, except that they would communicate with me before I left the city. My sister, however, obtained correct responses to the names of our father and others, and so exclusively were the communications addressed to her in the circles, that I began to think I should have nothing more, notwithstanding the promise to communicate with me before I left H. But on the morning of my departure, while lying alone with my feet resting against the foot-board of my bed, I was suddenly aroused by the sense of feeling, as well as hearing, three electrical slashes against the said footboard. It

was just about the time when I should have been stirring to take the cars. Also, on my way home, just over the line of the State, during an interval when the cars were very quiet, I heard at my side a number of distinct taps, corresponding, I should think, to the farewell signal used by the spirits at the circles of Mr. Gordon. The spirits evidently intended me a pleasant surprise.

Yours cordially,
Athol, Mass. D. J. MANDELL.

Uses of the Manifestations.

Rev. S. C. Hewitt, of Cambridgeport, in a letter to the *Christian Freeman*, gives the particulars of a remarkable case of spiritual experience, in which John M. Spear—widely known for his self-sacrificing devotion to the cause of humanity—was directed by the spirits to make a journey of about twenty miles for some purpose unknown to himself. He obeyed, and was made the instrument of effecting a remarkable cure, by a mere touch. We make an extract from the letter:

You will, no doubt, be glad to hear that our well known and beloved brother John M. Spear—the Prisoner's Friend—is the person in connection with whom most of the matters I am about to relate have occurred, and are daily transpiring.

It would be a work of supererogation in me, to attempt anything like even a confirmation only, of the simple-hearted truthfulness and devotion of this long-tried friend of humanity, so well known to almost the whole of our New-England community. But I feel as though I could not let this opportunity pass without calling your attention to him, and to what is already known of his character, inasmuch as the matters of fact I am about to state derive much of their force from his well-known truthfulness.

Should you, however, happen to be unacquainted with friend Spear, either personally or by reputation, I feel myself happy in referring you to a little work by Mr. Bungay, entitled, "Crayon Sketches," in which you will find a very apt and truthful delineation of the leading traits of his character. He is also "known and read of all men" in these parts, and you may, therefore, very easily know who and what he is.

With these preliminary observations, I will give you the circumstances as they have occurred.

After some slight preparation, previously to the 31st of March last, by the involuntary moving of the hand, impression of the mind, etc., on that day, for the first time in his life, Mr. Spear's hand involuntarily took the pen, and wrote a regular and intelligible communication, relating to what we will call the

CASE OF NEURALGIA.

The communication reads as follows:

"You must go to Abington [a town some twenty miles easterly from Boston] to-morrow night. You will be wanted there. Call on David Vining. Go with your horse and chaise. Leave Boston at two o'clock precisely. That will bring you where you will be wanted in season. Go by the way of Abington. Do not fear to do as you are guided. All will be well. Tell sister Betsy [Mrs. Spear] I will watch over you while you are away from home. She shall see good come of this direction, and will be satisfied with it when you get home from the journey. I am your friend, and will lead you safely and pleasantly home. Mr. David Vining lives in Abington. You do not know him. It is not your brother-in-law, in Hanover, of whom you have been thinking, since you have been impressed to write this communication. He lives near Daniel Holbrook's house. I shall impress you again to-morrow to go go go go go go. OLIVER."

The next communication was thus:

"Dear Brother Spear: I know the state you are in. You would do as you are directed, but you doubt. Fear not. It shall be well with you. Can you not trust? Remember John Murray. He had faith. He went as he was impressed. God blessed him. He will bless you as he did him. Be of good comfort. I love you, and will lead you on in the path of duty and peace. Go to Abington, go go go go. OLIVER."

Third communication thus:

"I have now impressed you to go to Mr. David Vining's house. The time now draws nigh for you to go. Leave here at the time you was last night directed. Fear not. I will go with you. OLIVER."

According to the directions above, Mr. Spear started for Abington, where he arrived in due season. Calling at the house of a friend, and learning that Mr. Vining did not live in Abington, but rather on the borders of Weymouth, an adjoining town, he put this inquiry to his invisible friend:

Q.—"Why did you say Mr. Vining lived in Abington, when, in fact, he lived in Weymouth?"

A.—"We do not, in the spirit-world, much regard town and other boundaries. It was well you should first go where you now are. That is the reason I wrote you by the way of Abington."

Q.—"Why did you say David Vining lived near Daniel Holbrook's house, when he does not live within two miles, or so?"

A.—"He is closely connected with the house, or family of Daniel Holbrook, as I told you when at home. OLIVER."

The following communications were also written at the house of the friend, alluded to above, by the same invisible power:

"I am glad you came down here to night. It shall be well that you came here. Wait and see what comes of it. Do not be in an anxious state. OLIVER."

"Go down to David Vining's house in the morning with Philander Shaw. [The friend on whom Mr. Spear first called at Abington.] You will have a work to do there very important. Do, oh do, as directed. It will be well. I will teach you when you are there. OLIVER."

"Sweet is that obedience which springs from an unflinching faith in the spread of goodness, wisdom, and truth. Spirits have impressed you to come here for a most important service. You shall see what it is. Wait a little longer. FRANCES."

After receiving these communications, of which friend Spear was all the time conscious he was not the

"Supposed to be the christian name of Oliver Dennett, formerly of Portland, Me., but now of the spirit-land. He was, in his earth-life, a special friend of Mr. Spear.

author, and which, of themselves, show most clearly that he could not be the author—though they were indeed written with his own hand—he went as directed to the house of David Vining, in company with the friend mentioned in the last communication, at whose house he had tarried over night. They reached the place in due season, and were soon ushered into the presence of the Mr. Vining, whose name occurs several times in the communications of "Oliver." Of Mr. V., Mr. S. had never heard, till told of him by his invisible friend; neither could he conjecture the errand on which he was sent thither till he arrived and found Mr. V. extremely sick with neuralgia. He had been in extreme pain for ten days and nights—as Mr. S. afterward learned—during the whole of which time he had not slept at all. As soon as friend S. saw him, he felt moved to sit by his side, when, without any conscious volition on his part, his right hand slowly rose toward Mr. V.'s head, and slightly touching him in the region of the ear, it rested there but a moment, when Mr. V., catching up his leg on the opposite side of his body, exclaimed, "What are you doing to my leg?" "I am not doing anything to your leg," was the reply of friend S. "Well," said Mr. V., putting his foot upon the floor again, "the pain is all gone." And so it was.

Friend Spear now requested Mr. V. to take his bed, and rest himself with sleep; but the latter remarked that he was afraid to sleep while he (Mr. S.) was there. He said he was fearful he should never wake up again. Mr. Spear then said, "When I was a boy I was taught to say this little prayer:

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Designing thereby to soothe the remaining nervousness of his patient, and induce him to repair to his couch. But it was all to no purpose. He then told him if he would lie down, he would leave him to himself, which induced the sick man to recline upon the bed. He soon fell into a gentle and quiet slumber, and slept some time. When he awoke he was very much refreshed, and remarked that "an angel had visited him in his sleep and done him good!" The next thing we hear of Mr. Vining, he is about his business as usual.

With regard to the following words from "Oliver," Mr. S. is in doubt whether they were given before or after the cure of this remarkable case. But from the tone of the communication, I am inclined to think that it must have been written afterward. I, therefore, record it in what I suppose to be its appropriate place:

"Let me teach you wisdom. Go on in your good labors for man. You will be aided and encouraged so that you shall have ample time and means to do all the spirits would have you do. You shall not want for wisdom. Ask, and it shall be given unto you. Good spirits are around and near you. Glory to God in the highest—on earth peace. OLIVER."

Thus, my dear friend, I have given you all the leading facts, relative to this first case of beneficent healing, through the friend and brother to whom I have called your attention. The case, itself, you can not fail to perceive was one not a little remarkable in the aggravated suffering of the man, and still more so in the sudden and singular cure of the malady; while the mysterious directions in the communications of "Oliver" and "Frances," considering the manner, particularly, in which they were given, make the whole thing more remarkable still.

Miscellaneous Department.

Liquid Eloquence.

Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than was usually furnished. When the people were assembled, a desperado in the crowd sung out:

"Paul Denton, your reverence has lied! You promised us, not only a good barbecue, but better liquor. Where is the liquor?"

"There!" answered the missionary, in tones of thunder, and (says a Yankee cotemporary) pointing his motionless finger at the matchless double spring, gushing up in two strong columns, with a sound like a shout of joy from the bosom of earth. "There!" he repeated, with a look terrible as the lightning—while his enemy actually trembled on his feet—"there is the liquor which God, the Eternal, brews for all his children! Not in the shimmering still, over smoky fires, choked with poisonous gases, and surrounded with the stench of sickening odors and rank corruptions, doth your Father in Heaven prepare the precious essence of life—the pure cold water—but in the green glade and grassy dell, where the red deer wanders, and the child loves to play; there God brews it; and down, low down in the deepest valleys, where the fountain murmurs and the rills sing—and high upon the tall mountain tops, where the naked granite glitters like gold in the sun, where the storm-cloud broods and the thunder-storms crash—and away far out on the wide, wild sea, where the hurricane howls music, and the big waves roar the chorus, sweeping the march of God—there He brews it, that beverage of life, health-giving water! And everywhere it is a thing of beauty, gleaming in the dew-drop, singing in the summer rain; shining in the ice-berg, till the trees all seem turned to living jewels; spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail-shower; folding its bright snow-curtains softly about the wintry world; and weaving the many-colored iris, that seraph's zone of the sky—whose warp is the rain-drop of earth, whose woof is the sunbeam of heaven; all checkered over with the celestial flowers, by the mystic hand of refraction. Still always it is beautiful—that blessed life-water! No poison-bubbles on its brink; its foam brings no madness or murder; no blood stains its liquid glass; pale widows and starving orphans find no tears in its depths; no drunkard's shrieking ghost from the grave curses it in words of eternal despair. Speak out, my friends! would you exchange it for the demon's drink—alcohol?"

A shout like the roar of a tempest answered—NO!

Effect of Weather-changes on Animals.

In the common sensations of life we perceive a distinction according as the exciting cause is agreeable or otherwise, whether it presents itself as pleasure or dislike, bodily strength or weakness, activity or fatigue, warm or cold, by pressure or tension of the atmosphere, &c. By these combinations of sensations all animals, in which they are strongly developed, are enabled to anticipate atmospheric changes, before

the most delicate instruments give any indication of them, and in a minor degree the same is traceable in persons of great nervous susceptibility. In the animal world it extends not only to creatures of the land and of the air, but also to those which inhabit the water.

The cetacea throw out their feelers and expand themselves when a continuance of fine weather is to be expected, but withdraw and contract themselves, even in a room, when a change is impending. The muscles, before the approach of a storm, spin several new threads to secure their hold on the rocks; and leeches rise to the surface of the water before rain. Spiders enlarge their webs during fine weather, but spin only short threads, work seldom, or hide themselves in corners, during rain. Many beetles, by their active flight and humming sounds, give tokens of the morrow's brightness. Before rain bees remain in their hives or in the neighborhood of them; and ants convey deep into their hills the pupae which they expose to the sun in fine weather.

The locusts rise anxiously to the surface of the water before a storm, and hence, in Germany, they are called weather-fish, and are kept in glasses, where, by their uneasy movements, they denote a change twenty-four hours in advance, and from the same cause many fish forsake the sea for the rivers; the groundling is roused into activity, the silurus leaves the deep waters, and the eels become lively. If the lightning strikes the water the perch sickens and dies; the snake and the slow worm are restless before a storm; toads leave their concealment before rain; ducks are busily active, and swallow fly lower.

Before a storm breaks forth, many birds, such as the crossbill and plover, are uneasy, and show themselves less, and while many species of water-fowl hurry for shelter to the shore, the petrel, as if rejoicing in the coming conflict of the elements, dashes forth and defies its power. If the atmosphere be lowering in the morning, pigeons feed readily and return to their coots; and the hare hides itself, but the mole comes to the surface of the ground, and the squirrel seeks its nest and shuts its entrance. This susceptibility of atmospheric changes influences also materially the natural economy of some animals; the wild rabbit, for instance, which feeds chiefly in the evening or at night, comes forth at noonday, if the weather portends rain, and loses its natural timidity in its eagerness to procure food.

Before the occurrence of an earthquake animals become uneasy. In that which took place in Calabria, in 1783, it was noticed by Bartel that the sea fish were disturbed, and were taken in vast numbers; many birds fluttered about distressed in the air; dogs ran about howling; the horses and oxen trembled, pawing the ground and snorting as if in agony; and the cats slunk about with their hair bristled up.

Thompson's Passions of Animals.

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SPIRITUAL TELEGRAPH.

WE shall endeavor, in this paper, not to force opinions upon any one, but simply to suggest inquiries, that all may investigate, and think for themselves. We shall neither prescribe limits for others, nor erect an arbitrary standard for ourselves. While it will strive to avoid all acrimonious disputations, it will tolerate the most unlimited freedom of thought, imposing no checks except when liberty is made the occasion of offense. It shall be free indeed—free as the utterances of the spirits—subject only to such restraints as are essential to the observance of those friendly relations and reciprocal duties, which, with the very current of our lives, must flow into the great Divine Order and Harmony of the Race.

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